



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

it is written is that of the usual apologetic interest: if Bergson and the Christian belief are compatible, so much the better for the Christian belief; if they are not, so much the worse for Bergson. In this case, philosophy and religion are in harmony. The "vital impulse" may be construed as a moral deity; "intuition" is the same as religious faith; Bergson's modified "finalism" is consistent with the more vital part of Christian theism; the Bergsonian plea for "freedom" lays a foundation for the religious belief in the kinship of God and man, communion and co-operation of man with God, the necessity of "conversion," and the doctrine of salvation. Even in the matter of immortality, Bergson's thoughts are "sobering," to be sure, "but not disappointing." "Now our conclusion with regard to Bergson is that he leaves us free to believe; nay, more, he furnishes us with a basis which *encourages* us to believe. The general tendency of his thinking is spiritual and progressive and would seem to be more compatible with a Christian conception of life—whether here or beyond—than with any other."

Perhaps the most significant suggestion which the book makes is this: Since Bergson's philosophy is so great an encouragement to Christian faith, we cannot afford to neglect those inalienable aspects of his system which are incompatible with the static and absolutistic elements of the traditional creed. This suggestion, however, is made rather too unobtrusively.

A. C. W.

HISTORY OF RELIGIONS

SAUNDERS, KENNETH J. *The Heart of Buddhism*. London: Oxford University Press, 1915. 96 pages. 1s. 6d.

This little book belongs to "The Heritage of India" series. The editors of this series are Dr. Farquhar and the Bishop of Dornakal. The editors state that every book accepted for publication must pass two tests: "Everything must be scholarly, and everything must be sympathetic."

The title is indeed an ambitious one for a book of only a hundred pages. It contains about fifty poems, called "typical," and about a dozen "specimen" stories. The poems, some of which contain but a few lines, are taken for the most part from the two works: *Psalms of the Brethren*, and *Psalms of the Sisters*.

Much that bulks large in the Buddhism of the Dialogues, and of the other sacred literature of Buddhism finds no mention in this, "an anthology of Buddhist verse," or in its stories. This is accounted for, as the writer indicates, by the fact that he is presenting the heart, not of Buddhism of the sacred literature, but rather that of the present-day Buddhist, who, the author assures us, has little interest in Buddha's doctrines of Nirvana, personality, and the soul. Moreover, the writer holds that the heart of a religion is to be found in its hymns rather than in its dogmatic literature. Consequently, this little volume is largely of the nature of a Buddhist hymnal. On the whole, it is a piece of work well worthy a careful perusal.

W. C. MACD.

MISCELLANEOUS

ECKMAN, GEORGE P. *The Literary Primacy of the Bible*. New York and Cincinnati: Methodist Book Concern, 1915. 209 pages. \$1.00.

This book is the result of a series of lectures delivered by the author in connection with the Mendenhall Foundation at DePauw University, Indiana. In a Foreword,